

civil magistrate, is cause of dissolving the bond of marriage." In support of which the following Scriptures are cited: Math. 5: 31-32, and 19: 9, and 1-Cor. 7: 15.

But, as some of the secular papers are pointing out, the hope of remedy of the growing evils of separation and divorce is not at the end, but at the beginning of married life. Everything that is possible should be done to instruct and to warn the young as to the sanctity and life-long obligations of the marriage ties before they are taken up. Parent, pastor and magistrate should concur in the serious protest against haste and publicity and privately teach the peculiar honor and responsibility of marriage; and that as the Prayer Book teaches, "it is not by any to be entered into unadvisedly or lightly; but reverently, advisedly, soberly and in the fear of God."

We believe there is much to be done by the Christian pulpit for the defense and guidance of the young, and for the purity and happiness of the home. Opportunity should be found, when, without levity, lessons of truth, reverence and prudence should be taught. The minister may restrain from haste, and from marriages contrary to the wish of parents. He may remind his people that marriage means duty as well as love, and mutual consideration and helpfulness; that there must be the casting out of selfishness and much sacrifice each for the other's good, and that before God it is for life and forever.

Lately, in some special work, we have had two or three instances of men thanking us for giving them the opportunity of contributing to the enterprise. What is more delightful to one who is trying to push forward a good cause than to have those whose co-operation he is seeking regard it as a privilege which has been offered them and actually thank you for asking them for something? The men who do this are sure to be big-hearted. And they are types of those of whom Paul speaks when he says, "The Lord loveth a cheerful giver," a fine passage which ought to be translated, however, as the original demands, a "hilarious" giver! The givers who thank you for asking come nearer being "hilarious" givers than anybody we know. And they certainly come very near to provoking the worker who appeals to them to a happy corresponding hilarity!

Prohibition can no longer be called an experiment. It has been justified a thousand fold, and every day brings additional demonstration that it is feasible and wise. "The Atlanta Constitution," which resisted it in the State campaign, now pronounces it a success and a blessing. From towns and cities and rural communities come tidings of marked improvement in morals, in social life and in industrial enterprises as a result of banishing the saloon. The United Brewers' Association, at a recent meeting, declared that the prohibition wave had reached its height and that a reaction had come. At the same time it reported a decrease of sales in nine months of \$2,580,301. The great temperance cause should be sustained and pressed forward until the blight of the saloon shall be totally banished from American soil.

## PROTRACTED SERVICES.

### In Well Established Churches.

Before us lies a letter from one of the noblest Christians in our acquaintance, inviting a discussion of the need of special protracted services from time to time in every congregation, and of the best methods of conducting them.

There are different kinds of such services. In some, the aim is to reach the heart through a faithful presentation of the Gospel truth; in others, the effort is to reach the heart through the enthusiasm of a crowd, and the sympathetic impulses of the people. Those who mistrust this latter are often tempted to go to the extreme of rejecting the former.

Some special services are begun in the spirit of simple, quiet prayer to God; others are opened with conspicuous advertisements and every possible device to draw a crowd. We may question the wisdom of this latter; but we ought not to neglect or despise the former.

Our correspondent refers us to a church within his knowledge that has almost uniformly rejected all protracted services of whatever character. That church has grown by accessions from the Sabbath school, and through accessions by letter. But in the line of winning souls from the ungodly world, it has failed. In eighteen years only about twenty adults have been received on their profession of faith.

Can the people of God be willing to endure such a record as this?

The protracted meeting is not the only way to reach ungodly men and women. The personal efforts of the members ought to have brought far more than twenty under Gospel influence in those eighteen years. We suspect that these members have not been doing their utmost. Indeed, we more than suspect that by absenting themselves from the night services of the church, these members have been hindering the conversion of the unregenerate around them. If the members will unitedly put forth their efforts for their unconverted friends, sinners will be brought to Christ.

And still, we apprehend that the protracted service is needed, as occasion may arise in every church. Always there are many almost persuaded, whose attention should be specially directed to the needs of their souls. In every community are thoughtless men and women who can be reached by the coming of a stranger. And while the labors of the pastor have been above criticism, still the stranger in the pulpit may present the same old truths in a varied coloring that specially meets the trend of mind of this or that hearer.

The protracted meeting will not make up for the neglect of church services by the members; but when used as a supplement to faithful effort by all, it is an instrumentality for good which no church ought to reject.

One is a better Christian for telling it. Not that one should be self conscious over much or boastful, but that the expression has a reflex power and tends to strengthen the heart in the faith. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."